were done, either by the concretion and secretion of actually inexistent parts, or else by the differ-* ent modifications of the same pre-existent matter, or the insensible parts thereof. This only being added hereunto, that from those different modifications of the small particles of bodies (they being not so distinctly perceived by our senses), there are begotten in us certain confused phasma-ta or phantasmata, apparitions, fancies, and passions, as of light and colours, heat and cold, and the like, which are those things, that are vulgarly mistaken for real qualities existing in the bodies without us; whereas, indeed, there is nothing absolutely in the bodies themselves like to those fantastic ideas that we have of them; and yet they are wisely contrived by the Author of nature for the adorning and embellishing of the corporeal world to us.

So that they conceived, bodies were to be considered two manner of ways, either as they are absolutely in themselves, or else as they are relatively to us: and as they are absolutely in themselves, that so there never was any entity really distinct from the substance produced in them out of nothing, nor corrupted or destroyed to nothing, but only the accidents and modifications altered. Wljich accidents and modifications are no entities really distinct from their substance; forasmuch as the same body may be put into several shapes and figures, and the same man may successively stand, sit, kneel, and walk, without the production of any new entities really distinct from the substance of his body. So that the generations, corruptions, and alterations of inanimate bodies are not terminated in the pro-